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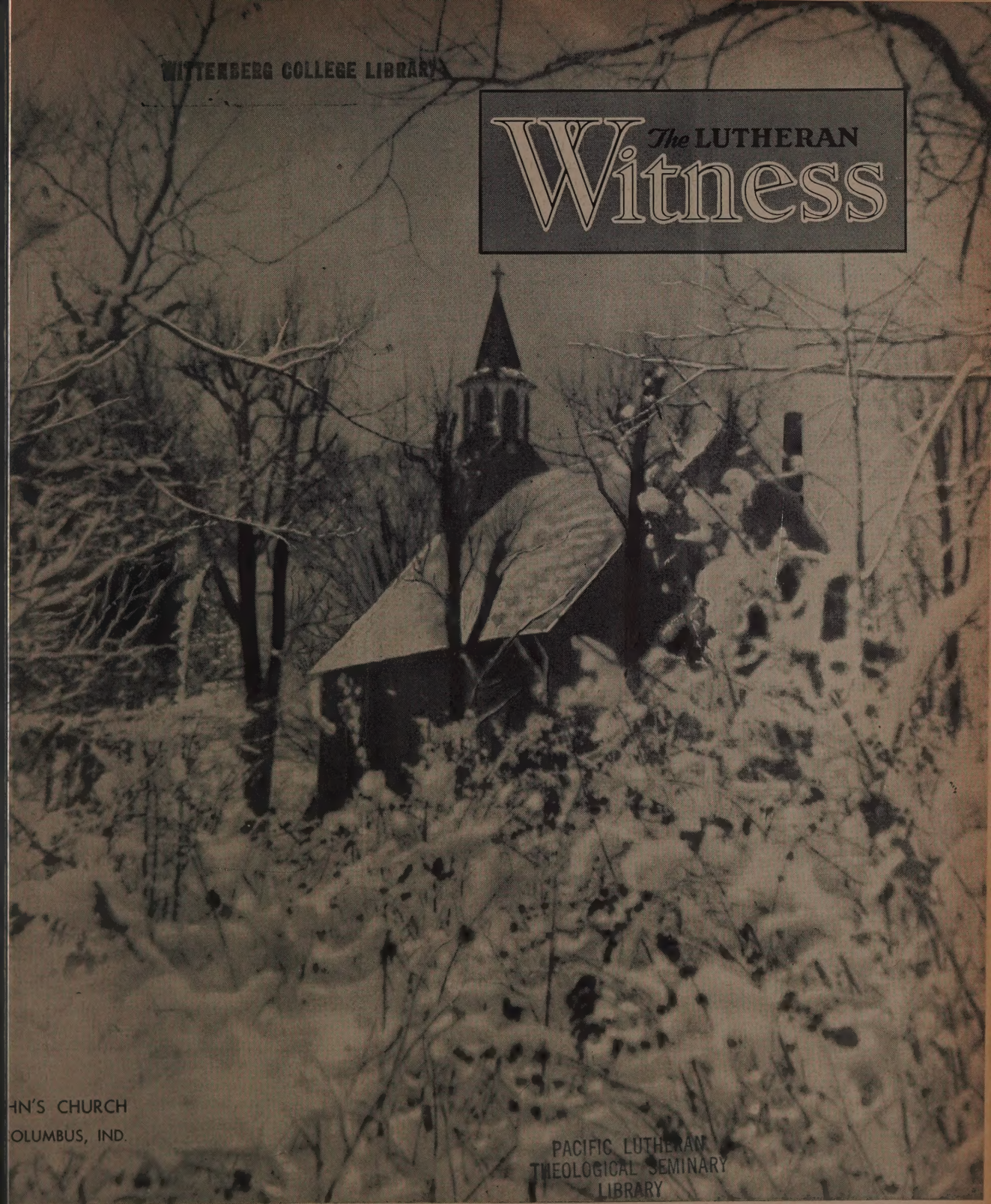

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LOUIS, MISSOURI *February 24, 1948* VOLUME LXVII - No. 4

The Rev. E. V. Niemi, Sr., pastor of the National Ev. Lutheran Church, the Finnish body affiliated with our Church, has retired from office at the age of eighty-one years. He served his congregation at Thomson, Minn., for forty-seven years.

Interest in the Christian day school apparently is growing in the American Lutheran Church. In an article in a recent issue of the *Lutheran Standard*, the official organ of the body, A. E. Gysan of Alexandria, Va., discusses the question: "Why We Need Christian Day Schools."

The twenty-four Estonian refugees taken in charge by United States immigration authorities after they had crossed the Atlantic in a forty-three-foot fishing sloop, as reported in the WITNESS last fall, have finally found a home in Canada. Our Government had decided to deport them, but through the intervention of the Canadian Lutheran World Relief organization at Winnipeg permission was secured from the Canadian immigration authorities to admit these homeless people. Two previous groups of Estonians who had reached our shores in a similar manner had been permitted to stay.

Denmark's 1,600 blind people now have access to the entire Bible. Early in December appeared the first edition of the complete Scriptures in Braille published by the Danish Bible Society in thirty-eight volumes. Parts of the Bible in Braille for Danish readers were already available in the past. It is estimated that half of Denmark's blind are able to read Braille.

The DX (distance) program broadcast by Station KFUO during the night of Dec. 12 to 13 brought 453 responses from forty-one States and Canada. The only States not heard from were Connecticut, Delaware, Mississippi, Nevada, New Hampshire, New Mexico, Utah, and Vermont. Eighteen listeners in Canada acknowledged that they had heard the broadcast.

Bishop Arne Fjellbu of Trondheim, Norway, is visiting in the United States at the present time. He is regarded as one of the most prominent and important among the younger church leaders in Europe today. Born in Iowa, he went to Europe at the age of ten. Bishop Fjellbu was a leader in the Church's wartime opposition to Nazi paganism.

Our Lutherans in the Alton, Ill., area are broadcasting "Sabbath Eve Vespers" over the new Station WOKZ, 1570 k. c., every Saturday afternoon at 3:30 during February and March and at 5:00 from April to September. The fifteen-minute program is in charge of the Council of Lutheran Churches of the Greater Alton Area, which has contracted for time at full commercial rates on a yearly basis. A special voluntary subscription plan provides the necessary funds.

Bob Jones University, a new nondenominational but Fundamentalist school, was dedicated on Nov. 27 at Greenville, S. C. There are twenty-five buildings on a 200-acre tract, and the total value of the property is estimated at $4,000,000. The college had its origin in 1927 at Panama City, Fla., with a student body of eighty. Now there are 2,500. Its phenomenal growth is attributed to the mounting dissatisfaction on the part of southern Christians with Modernist preachers and colleges.

Five generations were represented when the Rev. Louis S. Wagner, pastor of Grace Lutheran Church, Queens Village, N. Y., in December baptized infant Herman George Stalberg. The picture shows, l. to r.: Mrs. Havecke, the child's great-great-grandmother; Mrs. Dorothea Marstaller, the great-grandmother; Mrs. Harriet Steinhage, the grandmother; the Rev. Louis S. Wagner; little Herman; and Mrs. Barbara Stalberg, the mother. All are members of Grace Church.

Five Generations Represented at Baptism

The Rev. O. W. Linnemeier is pas St. John's Church, 14 miles southw Columbus, shown in the frontispiec the congregation is 108 years old. weeds and shrubbery in wintertime, ing a church — and what a picture!

By 1972, total costs of World W to the United States will be $700,000,0 is the estimate of the National Indu Conference Board, 247 Park Ave., York. Veterans and their families prospective applicants for gover benefits," will number 62,500,000 by the Board estimates. The total mi cost of the Spanish-American War $582,000,000. The continuing costs o war have amounted to $2,400,000,000. cost of World War I was $31,000,0 The continuing costs are vastly more that. It is well to remember that th of war does not end with the winni victory. — *The Watchman-Examiner.*

Dr. Edwin A. Moll of the United theran Church in America, who has looking after the interests of the Lut missions in Palestine during the past has declared that the cause of Chr missions in Moslem lands has suffe staggering blow through the partiti the Holy Land. He stated: "Wh rightly or wrongly, the Moslem attri his defeat largely to the Christian de racies," and "It will surprise me much if certain Arab states do not further severe strictures upon the p gation of the gospel and even ban teaching of it altogether." Inciden Dr. Moll is an alumnus of Concordia S nary, St. Louis, Mo., class of 1915.

A Sunday school supports a mis ary. Susan Swanson, daughter of Sunday school superintendent of St. P Lutheran Church (Augustana Sy Minneapolis, Minn., recently present check for $1,200 to the synod's Direct Foreign Missions. There are nearly pupils in the Sunday school. last Sunday of each month is sionary Sunday, when a missio speaker addresses the children they bring in their missionary ferings. On special festival da the church, missionary gifts are received. It is reported that Paul's Sunday School intends to its $1,200 gift to missions an an event and that it already has a start in its effort for the present This Sunday school is the first i Augustana Synod to support a time foreign missionary. G. V.

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THE LUTHERAN Witness

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No. 4

Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER; W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER; L. W. SPITZ;

Editorial

›oking Unto Jesus

The Introit for Oculi, the third Sunday in Lent, reminds that on this Sunday, in the early Church, the catechumens re carefully examined, scrutinized, as to their fitness church membership. The Church was careful in receiv- new members. They had to show in their lives that ey were in earnest about their desire to "follow Jesus." ey were also examined in their Christian knowledge. ey had to declare their readiness to renounce the devil l all his works and all his pomp. The Introit showed in om they were to trust and to whom they were to look help in the hour of trial. So, as the eyes of the Church efully examined the catechumens, they, in turn, declared:

Mine eyes are ever toward the Lord: for He shall pluck feet out of the net.
Turn Thee unto me: for I am desolate and afflicted.
Unto Thee, O Lord, do I lift up my soul: O my God, I trust Thee; let me not be ashamed.

W. G. P.

›wing Bountifully

Even among Christians there are those who are con- ntly afraid of doing too much. In their good works they "clock watchers." Lately someone who made a study this matter declared that most people in the performance their duties employ only about twenty per cent of their ts and powers. Now, no one will deny that we should ware of undertaking too much, that we should remain ıscious of our limitations. We also believe in that old ıge: "All work and no play makes Jack a dull boy." ›reover, God Himself instituted the Sabbath to remind of the natural need of rest after labor. However, there no question that most of us could do much more than are doing, we could give more, we could work more, could pray more earnestly. We should remind ourselves this saying: "To him that knoweth to do good and doeth not, to him it is sin" (James 4:17). If each of us were properly investigate our daily lives and consider the great ed of men, women, and children all about us, what ›urden of neglected opportunities we should find.

Who can estimate what marvels of blessed results ıld be accomplished if everyone who reads this were to ırch his ways in order to discover whether he is sowing › sparingly. True, the thought may suggest itself to you, u will accomplish little or nothing. That thought must met with the reproof: "Get thee behind me, Satan." t us not ask the question of Andrew: "What are they ıong so many?" But let us heed God's command: "What- ›ver thy hand findeth to do, do it with thy might." If you sh to reap bountifully, you must sow bountifully (2 Cor. ›). This word is just as true and will be just as surely filled as any word that is found in the Bible. S.

Labors Not in Vain

Even at this early date the evidence is multiplying that the labors of our emissaries to Europe have not been in vain. Out of a sheaf of letters on this desk we pick three. Writing from the American Zone, the U. S. Protestant liaison representative, Dr. J. Bodensieck (professor of theology, A. L. C., Dubuque), states:

"On Tuesday this week I met with the leaders of the *Maennerwerk* of the EKID. After one of the sessions, a layman, doctor of engineering, the president of the *Maennerwerk* in Baden, who had made a rather notable contribution in the discussion during the session, came to me and wondered whether there might be a possibility of obtaining about 50 copies of Pieper's one-volume *Dogmatik.** I wish you could have listened to the man when he replied to my cautious question whether this dogmatical work would not be a bit heavy for him and other laymen. His eyes began to shine, his voice became husky, and then he told me that he had never in all his reading come across such a Biblical, comprehensive, straightforward, living presentation of Christian doctrine. What he wanted is a copy of this book in the hands of the 50 lay leaders of men's work in his region, Baden." (The address for sending this shipment of Pieper then follows.)

Lt. Col. Herman E. Heuer, chaplain with the Army of Occupation, writes from Heidelberg, Jan. 23:

"Last week a theological student, Erich Wolf, stopped in to have his application papers for study in the U. S. completed. During the course of the interview I asked him where he hoped to study, and in reply he stated: 'In Saint Louis, at Concordia Seminary.' Upon asking him why it was his decision to study there, he told me that last summer he had heard several lectures by Dr. Mayer of this institution. These lectures made such an impression on him that he determined that he wanted to study at an institution which had professors like that. Toward the end of the interview I told him that I agreed wholeheartedly with him, since I myself had studied there. The application is now being processed through the World Council of Churches in Geneva."

In a letter of thanks addressed to the faculty of Concordia Seminary, which is sending orders of food to various Lutheran faculties in Europe, Dr. Hans Iwand of Goettingen writes this about a Reformed pastor in Wetter on the Ruhr:

"He has received Dr. Walther's book *Law and Gospel,* which is beginning to become widely read among us. He was very happy and said he had so many Lutheran refugee children to instruct and now was able to find a guide in this dogmatical work. . . . Considering the history of the

* A treatise on Christian doctrine.

Reformation Gospel in Germany, one must keep the doors open wide and trust that Luther's message will again become new and universal. Certainly the effects of a good Lutheran theology such as we now become acquainted with in our dealings with your faculty will bring much fruit. Today it is the day of sowing — the time of harvest is coming."

King Solomon says, Eccl. 11:1: "Cast thy bread upon the waters, for thou shalt find it after many days." G.

Religion — Harmful or Helpful?

In the April number of the *Ladies' Home Journal* H. E. Fosdick, after spilling much chaff, writes as follows: "From the days of the Hebrew prophets and Jesus until now great religion has always faced its worst enemy in religious people, whose passionate and prejudiced loyalty has been given to 'mint and anise and cummin.'" If rightly understood, this expresses an important truth. It contradicts two foolish opinions with which we frequently meet: the first is the opinion of those who say all religions are good, they do some good. That is not true. Remember, it was the religious leaders of His day who brought about that monstrous sin and crime, the crucifixion of Jesus. The religious leaders of Europe were the ones who brought on the most bloody persecutions of Europe during the days when Philip II ruled Spain and the Netherlands, when Katherine de Medici was the power behind the throne of France, and when the Bloody Mary occupied the throne of England. The other error is the statement of those who condemn all religions by pointing to the examples which we have just mentioned and to the atrocities which Mohammedans perpetrated in Asia and Northern Africa. Remember, no greater blessing on this earth than true religion, and also no instrument so cruel as a false religion. But, then, how shall we discover which is true and which is false? In his Letter to the Galatians, St. Paul points out that Ishmael is the representative of the false religion, of the persecuting, murderous legalism, whereas Isaac, who was born by promise, represents the true religion (Gal. 4:21-31). My dear reader, none of us have graduated in St. Paul's Letter to the Galatians. Let us read and study it again. In it you will find the unspeakable riches of Christ.

S.

Gandhi

A man who, like Mohandas K. Gandhi, for more than one generation has influenced the thinking of hundreds of millions of countrymen must be called a great man as the world rates greatness. There are not a few who will call Mahatma Gandhi, dead by an assassin's bullet at New Delhi, one of the greatest men of our time. It is possible that some of his countrymen will worship him as a god. He loved his country, labored for its aspirations for freedom and self-government, and his violent end, soon after he had made another plea for national unity, must be regretted by every rightly thinking person.

Gandhi has frequently been referred to in Modernistic church papers as a man who had been imbued with "the spirit of Christ," and the obituary notices will again stress the Hindu leader's policy of "non-violence" as evidence of his acceptance of Christ's Gospel. As a matter of fact, Gandhi was not a Christian. Dr. E. Stanley Jones, writing in the *Christian Century* of May 3, 1944, said: "Gandhi is a Hindu. He made his decision in South Africa not to become a Christian, but to remain in the Hindu fold. . . . Gandhi sees that, if the numbers of Hinduism are undermined by conversions to Christianity and Islam, then the balance of power in the new India will be affected. If t 70,000,000 outcastes should go over to Christianity, to Christianity and Islam, then that would take away t predominant position of the Hindus."

Rev. Dr. John W. Bowman, editor of the *United Chur Review of India,* one of the most influential religious journ in the Orient, in the July, 1930, number of this magazi had this timely comment upon Gandhi:

We have long believed in Mr. Gandhi's utter sincer Nor have we felt called upon hitherto to give utterance to thought regarding Mr. Gandhi's ideas. Unfortunately, howev so much loose thinking on the subject has of late manifes itself within the bounds of the Christian community, seeking establish some sort of identity between the message of Mr. Gan and that of Christ, that we feel called upon to make a br statement from what might be termed the religious point of vie It needs to be understood, then, that the message of the Chur of Christ is a far deeper one than that Mr. Gandhi proclair It is a message that is far grander than Mr. Gandhi's, for embraces the interests of life, both temporal and eternal. It a message that is far mightier than Mr. Gandhi's, for its spons is the Holy Spirit of God Himself. The message of the Chur of Christ to India in the present hour is that of the proph of old Israel with its burden of sin together with the gloric addition of the Gospel of a risen Saviour and Lord.

If Mr. Gandhi has learned anything from Christ, then shall do nothing other than praise God for that. We use t word "if" advisedly, for although we believe that Mr. Gan has learned some things from Christ, we do not believe th he has learned the one important thing that Christ has to tea to men. Christ's great lesson is that the ills of men and wom go deeper than politics, deeper than social standing, deep than education, deeper than philosophy. Christ taught that t ills of life spring from the sin that lurks within the heart of ma Mr. Gandhi has never learned this teaching of Christ or he wou have spent his life differently for India's reformation. G.

Sunshine in the Home

There are many things which may help to make hon really sweet and magnetic. No doubt every one of o readers could mention what they would like to see in th home, what they think makes home attractive. We ca not enter upon a discussion of these many things, b there is one thing that we dare not forget. A number good books will help produce sunshine in the home. Ha you never noticed how young people will settle dow quietly with a good book? Even the restless boy may almost glued to a chair when he has found a book whi interests him. Now that the long winter evenings and th cold outdoors often invite us to remain at home, at tim even force us to remain at home, what a boon to have goo books at hand, books which provide both entertainme and instruction. I shall not tell of the many men an women whose lives have been changed for the better b the reading of a good book. Truly, parents can do so muc for the young people in their home if they will provi them proper books. Our Church has thought of that an has therefore provided any number of books and period icals which will entertain and help young people. Ask yo pastor or teacher about these furnishings of sunshine f the home. And as for the expense, how small is the co when compared to expensive and even harmful eve nings out. S.

The Radio and the Power of the Gospel

We cannot convert anybody. That is God's prerogativ He alone can do that. But God would do that through H Word. And He tells us to make known His Word, H Gospel of salvation. With half of the people in our countr

nging to the unchurched, about seventy million, we ht to use every legitimate means to make known to n the Gospel message. An excellent means for doing is the radio. God has given us the promise that His rd, whenever it is preached, shall never return to Him l, Is. 55:10-11. Having faith in the power of the Word, shall not be disappointed in our efforts in preaching it. s has again been experienced, according to a recent ort, by one of our congregations which has been broadting now for over a year. Verbal commendations and ers were received in large numbers. During the broadting period the attendance at the church services was reduced, but within a half a year, after the beginning the broadcast, the congregation was compelled to hold morning services; at that, at the second service the urch was often filled to capacity and beyond. A woman the congregation left a thousand dollars in her will to used for the sending of one of our Lutheran hymnals the radio listeners requesting it. Let us have faith in power of the Gospel. J. H. C. F.

Synodical Organ

The question is sometimes raised, especially by those members of our Synod, just in what respect and to at extent the opinions set forth in this paper are the cial voice of the Missouri Synod. Since the relationship tween church papers and the synodical body which owns m has in each Lutheran body its own background of dition, the question is not out of place. There are "official pers" which derive their sole influence from the quality of editorial work expended upon them; although owned the Synod, they are not in a strict sense its organ. The THERAN WITNESS is the organ of the Missouri Synod in a ofold sense. 1) It represents the doctrine accepted in the ssouri Synod as soundly Lutheran and Scriptural. 2) It s the duty of publicizing and promoting the projects in ich Synod is officially engaged. That it takes notice of jects not officially sponsored by the Missouri Synod or agencies is self-evident when these are of general inrest and in harmony with the principles of our Church. t these matters, as well as church news generally, belong o the field of policy and depend upon good editorship for e type of news items presented and the space accorded them.

It is particularly as the voice of Missouri Synod teaching at both the older organ, *Der Lutheraner*, and the LUERAN WITNESS possess their peculiar importance in the e of our Church. Since the question is sometimes raised st how far doctrinal opinions and attitude found in the ges of this periodical may be accepted as the teaching of issouri, it is not out of place to say that the doctrinal sition of the LUTHERAN WITNESS throughout consistently presents the teachings of our lecture halls and pulpits. hat the reader finds in this paper he will hear from the lpits of our Church so far as doctrinal content is conrned. That there may be aberrations from the official aching of our Church in pulpits here and there is to be summed as a possibility; we have reason to believe that ch cases are rare, as they are indeed exceptional. Anye attending the conventions of our Synod, of its Districts, conferences, cannot fail to take note of the almost mplete absence of doctrinal strife regarding matters realed to us in Holy Writ for our faith and practice.

Our Synod has from the beginning recognized the ty of maintaining at least in its official expressions rity of doctrine and the consistent advocacy of sound practice. It has therefore provided for our church papers as for all publications issuing from Concordia Publishing House a censorship in the St. Louis faculty. This censorship is not a dead letter. Nothing passes into the composing room and pressroom of Concordia Publishing House that has not the approval of the official censorial board, the faculty of Concordia Seminary. Nothing has appeared in these pages since the LUTHERAN WITNESS was accepted as a gift from the English District in 1914 that lacked censorial approval or that in any way was out of harmony with the position of the faculty in matters of doctrine and practice. With a faculty opposed to all unionism, to all concession to error, to all weakening of confessional standards, to all doctrinal indifferentism, the Editors of this paper, who are all members of this faculty, are not only in complete, cordial agreement, but would not publish one issue of the WITNESS under any other conditions.

In this sense, then, the LUTHERAN WITNESS is, like its sister magazines *Der Lutheraner* and *Concordia Theological Monthly*, the voice of the Missouri Synod in all matters of faith and practice.

Possibly we have wasted our emphasis on a subject generally accepted. A reader, Mrs. Fred Davis of Excelsior Springs, Mo., just writes us: "The general theme of the publication hasn't changed in fifty years." G.

A Danger Lurking in Federal Subsidy of Public Schools

During the last ten years there have been bills before Congress asking Federal subsidy of public schools. Whether this movement is a dangerous movement toward centralization and toward the full control of public education by the Federal Government and whether thereby our entire educational system would be put on a lower standard by discouraging local interest and initiative, I am not going to discuss, although every citizen ought to make himself thoroughly acquainted with the proposal and all its implications. My reason for referring to this in our religious paper is that there is lurking in the proposal a danger for our own church schools. During wartime it was necessary for our Government to assume full control of some matters which otherwise were left to the disposition of the State legislatures and individuals. In peacetime that is neither necessary nor desirable nor wholesome. It is not the free, democratic, American way. I am well aware of the fact that the bill before Congress disclaims "any direction, supervision, or control" over the education in any State if the bill should become a law. But is it not almost self-evident that what the Government subsidizes it also has a right to regulate, and that, therefore, we may expect as a second step that the Government would also take over the control of the education which it subsidizes? And if we permit the Government to take these two steps, who can guarantee that a bill will not eventually be presented to Congress to the effect that the Government take over *all* education of the youth of our country and thus deprive the parents of their right to determine what kind of education their child is to be given and where and by whom. That this is not a farfetched, pessimistic, and unlikely conclusion, is borne out by the fact that not too many years ago such laws were proposed in two States and members of churches were compelled to insist upon their right as citizens of our commonwealth to oppose the passing of such legislation.

J. H. C. F.

Taking Christ into Our Life

A Chapel Address

By E. J. SALESKA, Librarian of Concordia Seminary

Ofttimes in reading the words recorded in the last part of the eighth verse of the Thirty-first Psalm: "Thou hast set my feet in a large room," many of us are minded to say to ourselves: "That statement may apply to a lot of other people, but certainly doesn't include me. God doesn't seem to have set *my* feet in any too large a room." We may even become disturbed and discouraged about it as, looking about us, we recognize the fact that we do not possess the talents and gifts which others have who seem to be doing big things in the world.

However, the Psalmist is merely trying to point out to the reader that when a person takes the Lord Jesus Christ into his life, the world in which he lives, even though small, becomes immensely large. Somewhat like the Apostle Paul's changing a man's outlook and purpose when he said: "If any man be in Christ, he is a new creature."

But it is nonetheless true that the circumstances of life can seemingly make the room in which the Lord has set our feet mighty small at times. I'm thinking particularly of that newly married couple whom I joined in holy wedlock last Saturday evening. For them the future seems bright, with the prospect of conquering the world and subduing it together; of making the whole world know that *they* live in it and are doing their part to make it run smoothly. But for the husband the whole thing may settle down to some routine work at a desk or machine for eight long hours a day — and the very walls of life seem to close in upon him. And for his helpmeet who went, so blithely, into her new home, thinking that the whole world was hers, life seems to settle down to the ceaseless drudgery of dusting and cleaning and dishwashing and a thousand other *little* things and going to sleep at night with the knowledge that the same tasks will await her on the morrow.

Is life like that? Must it be a deadly, monotonous thing? If not, what can we do when life seems to close in upon us and the room in which our feet have been placed becomes so dreadfully small?

Thinking it over in terms of the room of which the Psalmist speaks, we can do one of two things. We can, as so many people do, raise the roof in pure exasperation, or, far better, we can push out the walls. And Jesus Christ does that for us when we take Him into our daily lives.

When Christ takes over in our life as Friend, Lord, Savior, and King, the little room in which we live has its walls pushed out until our vision becomes world-wide. The little job, the routine bit of work, the scrubbing and cleaning, whatever and wherever it may be, by man, woman or child — all takes on new coloring.

Not too long ago I read the story of a newspaper reporter who had been sent out on some routine assignment — no glamour, nor thrill, no nothing — just a job anyone could do, he thought. And he seemed to always get that kind. Never a "scoop" for him. It was a dismal, dreary afternoon, and as he walked along beside one of the big men who always seemed to be getting the breaks — and the "scoops" — he complained of his lot bitterly. And the "big" man related this parable to him: "Once upon a time a man out for a stroll happened by a construction job where three men sat cutting stones. 'What are you doing?' was his question to each one. The first answered, 'I'm cutting stone.' The second, 'I'm trying to earn a living for my family.' The third said: 'I am building a cathedral!' "

The third man had pushed back the walls of his room to that point where the bit of stone he was cutting became part of the plan of God to bless generations to come. He felt that his little job was vitally important to both the people and the man in the pulpit who would some day worship the crucified Christ within those walls. That's what Christ does when taken into any life partnership. He pushes back the walls of our thinking and doing.

It seems to me that in the busy world of today the women in some homes think that the task of rearing children and making their household a bit of heaven on earth for husband and family is nothing but a small room compared with what some women are accomplishing in public life. But take Christ into such a home, and the results are amazing.

You are, I take it, familiar with the greatness of John and Charles Wesley in the history of the Methodist Church. But back of those millions of souls swayed by the preaching and singing inspired by these men is the little woman in the Epworth home whe nineteen children were loved and care for by a mother's heart filled to th brim with Christ. She had pushe back the walls of her home until h faith she saw the ministry of her chi dren a blessing to countless unbo generations.

Sometimes the routine sameness our daily tasks here either as profess or student backs us into a room whe the walls press in and restrict us unt we feel crushed by them. Then it when these words of the Psalmist floo in upon our soul to remind us tha right here, on this job, as teacher student, the Lord has set our feet a large room. For beyond it all w get the vision of those countless sou who will one day be helped by ou ministry.

Taking Christ into life makes th difference, for this is He who by H blood makes us at peace with God an man. The Christ of Calvary, whos bleeding and dying gives richness an purpose to our preaching and min istry. The Christ of the Cross, whos death brings life to those who ar dead in sin. And this secure knowl edge pushes back the walls of li where I live until it sees a world fille with souls to be won for Him by m

Lord Christ, in Thee the room in which I live
Is large indeed, by faith 'tis mine.
I ask no heaven till *all* be Thine.
No glory crown while work of mine
Remaineth here — to do.
When souls redeemed shall shine as stars,
Their sins washed clean, forever free
To voice sweet music unto Thee,
For *crown*, more work give Thou to me.
A larger room — to do.

He Cares

(1 Peter 5:7; Psalm 23)

What if the path I walk
Take me through dangers oft;
What if from out the depths
I raise mine eyes aloft
And see the heavens shut —
Each star blacked out as dead;
What if His face I cannot see,
'Tis He who said:
"He *cares.*"

What if the path that leads to Him
Be dark and lone;
What if to me it sometimes seems
I walk alone;
What if no hand, outstretched,
The burden seeks to share —
I rest content because I know
My Lord is there.
"He cares."

What if each passing day
Another step must be
Into the vale that lies
Betwixt my Lord and me —
In vale or mountaintop,
In days of joy or woe,
I place my hand, serene, in His
Because I know —
"He *cares.*"

H. W. GOCKEL

ıe State and Church Relations oblem

By PAUL W. TATGE, Attorney, Chicago

is appropriate to call the attention of aders of the WITNESS to a decision of nited States Supreme Court filed on ary 10, 1947, in the case entitled: *ın v. Board of Education*, 330 U. S. 1. case is an example of one of the of the time toward a closer relation- of Church and State. Our people l be aware of this trend. An en- ıed people, cognizant of an undesir- novement, is the best bulwark for ng it.

is case involved a New Jersey statute authorized local school districts to rules and contracts" for the trans- ion of children to schools, including than public schools, excepting private ıs operated for profit. The local of Education then passed a resolu- ›roviding for the reimbursement of ts for the cost of bus transportation ıool for the benefit not only of chil- ıttending public schools, but also for en attending Catholic schools. A tax- contended that the allowance to lic parents was unconstitutional be- it violated the principles of separa- of Church and State. The Court ssed the claim of the taxpayer, five s in agreement in dismissing the and four judges dissenting.

›nly wish that space permitted ex- d quotations from the opinions filed by the majority and minority. They holarly discussions on the principles ved, pro and con, and constitute a of historical information on the con- onal question.

e majority sustained the New Jersey rities on the ground that the legisla- vas for the general social welfare and be applied for the benefit of paro- as well as for public school students. ıajority's stated position is that pub- elfare service is like service of police re protection; for example, fire pro- n supports church schools no more this general public welfare service, et certainly a State is not prohibited affording fire protection to a church urch school. It states that the New y law does no more than "provide a al program to help parents get their en, regardless of their religion, to and accredited schools." That, the Court s, is not a breach of the wall of ation between Church and State.

e dissenting judges, on the other were of the opinion that the New y service was an improper one and ly contrary to our constitutional ples. Mr. Justice Jackson, in an- to the public welfare argument, that a State "cannot make public ess of religious worship or instruc- or of attendance at religious institu- of any character," and that many may result from laws such as this One of these certainly is: "If the may aid these religious schools, it herefore regulate them." He further :

. . A policeman protects a Catholic, of — but not because he is a Catholic; ›ecause he is a man and a member of ›ciety. The fireman protects the Church — but not because it is a Church school: it is because it is property, part of the assets of our society. Neither the fireman nor the policeman has to ask before he renders aid: 'Is this man or building identical with the Catholic Church?' But before these school authorities draw a check to reimburse for a student's fare they must ask just that question, and if the school is a Catholic one, they may render aid because it is such, while if it is of any other faith or is run for profit, the help must be withheld. . . ."

"I should be surprised if any Catholic would deny that the parochial school is a vital, if not the most vital, part of the Roman Catholic Church. If put to the choice, that venerable institution, I should expect, would forego its whole service for mature persons before it would give up education of the young, and it would be a wise choice. Its growth and cohesion, discipline and loyalty, spring from its schools. Catholic education is the rock on which the whole structure rests, and to render tax aid to its Church school is indistinguishable to me from rendering the same aid to the Church itself."

My own personal view is that this decision should not be regarded with undue alarm. The Court, as presently constituted, is extremely conscious of "human rights" and, as I see it, sustained this legislation on the theory that the States grant various types of relief and welfare measures to all children and parents whether the children attend parochial or public schools. Certainly the Court would not approve expenditures for tuition, buildings, equipment, or teachers' salaries in parochial schools. I express my views with reservations, however, recognizing the significance of the statements contained in the opinion of Mr. Justice Rutledge. He makes the following pertinent comment, quoting President Madison:

"This is not therefore just a little case over bus fares. In paraphrase of Madison, distant as it may be in its present form from a complete establishment of religion, it differs from it only in degree; and is the first step in that direction. *Id.*, Par. 9*. Today as in his time 'the same authority which can force a citizen to contribute three pence only . . . for the support of any one (religious) establishment, may force him' to pay more; or 'to conform to any other establishment in all cases whatsoever.' And now, as then, 'either . . . we must say, that the will of the Legislature is the only measure of their authority; and that in the plenitude of this authority, they may sweep away all our fundamental rights; or, that they are bound to leave this particular right untouched and sacred.'"
(*II Madison 183, 189)

Further light may be thrown on this problem when the Supreme Court disposes of the case arising in Illinois now pending before it. That is the case of *People v. Board of Education*, 396 Ill. 14. In this case the Supreme Court of Illinois sustained the right to use schoolrooms in public buildings for classes in religious education, conducted by a voluntary association of persons of various faiths for pupils in Grades Four to Nine, without expense to the school district. The classes consisted of pupils whose parents consented to their voluntary attendance, for which the pupils were excused from their public school classes for not more than fifty minutes each week. These classes were conducted by outside teachers with no interference with regular classes.

The United States Supreme Court may express its views on the propriety of that legislation by the time this appears in print. The court will, undoubtedly, give this new case the serious consideration which it deserves, and its reasoning will probably give us a clue as to whether the trend toward closer relations of Church and State will continue. Our people should await the result with much interest.

Was the Roman Papacy Founded in Matt. 16:16-18?

Again and again, in public utterances by the Roman Catholic hierarchy, statements are made which take it for granted that our Lord Himself established the Roman Papacy when He said to Simon Peter (after his grand confession of faith: "Thou art the Christ, the Son of the living God"): "Thou art Peter, and upon this rock will I build My Church, and the gates of hell shall not prevail against it."

According to the Roman view, on the basis of this text, our Lord gave to Peter an extraordinary position and special power over the other Apostles and the entire Church. This was the creation of the Primacy of Peter. This Primacy is the highest priestly office, the supreme teaching power, and the general direction of the whole Church. This Primacy was, on the death of Peter, conferred upon the Roman bishop who is the successor of Peter; for Peter is considered the founder of the bishopric of Rome.

This claim, of course, entirely ignores a number of important factors, namely, that neither this text itself nor the rest of the New Testament bears out the claim; that it was not the Protestant Reformation in the sixteenth century that first rejected the claim; that from the time this claim was first made down to the present day it has never been accepted by all Christendom.

Even today well over half of Christendom in the world denies that our Lord founded the Papacy in this text. There may even be those in the Roman Church itself who feel the same way about it, but they dare not say so openly, as the rejection of this doctrine means excommunication. Martin Luther could easily have made his peace with Rome if he had accepted the authority of the Roman bishop as divine. When he refused, he was cast out.

It is not our purpose, at this time, to enter upon a detailed discussion of this question. Protestant scholars have long ago pointed out the many weaknesses in the Roman claims concerning the Primacy. We wish merely to react to the bland assumption of Roman apologists in our day who operate from the basis that in the early history of the Church these claims were generally accepted. The fact is that in the first six centuries the fathers of the Church, *recognized as such by Roman Catholics and Protestants alike*, did not *una voce*, with one voice, accept these claims.

At the time of the Vatican Council in 1870, of which we wrote in a recent issue

of the LUTHERAN WITNESS in connection with Papal Infallibility, a book appeared entitled *Quaestio*. It was prepared by Roman Catholics. It examined very carefully the opinions of the church fathers on this subject, the divine authority of the Roman Papacy on the basis of Matt. 16. Eighty-five fathers were quoted. Of these, eight interpreted the word "rock" in the text as meaning all the Apostles collectively. In other words, that Peter, in making his confession regarding Christ, was spokesman for them all; sixteen fathers held that our Lord meant Himself as the "rock"; forty-four fathers interpreted the "rock" as the faith which Peter confessed; and seventeen applied it to Peter. Out of the eighty-five fathers quoted, sixty-eight rejected the Roman claim.

Who are some of the fathers who rejected the Roman interpretation? We find such outstanding men as Tertullian of Carthage; Origen of Alexandria; Cyprian of Carthage; Hilary of Poitiers; Ambrose of Milan; Athanasius of Nicene fame; John Chrysostom, the greatest preacher of the fourth century; Cyril of Alexandria; Augustine of Hippo; Leo, bishop of Rome; Gelasius, bishop of Rome. These men lived from the second to the sixth century of the Christian era. Others might be quoted up to the sixteenth century and the dawn of the Reformation. Two in the list above, Leo and Gelasius, are honored to this day by the Roman Church as great popes.

To quote from just a few:

Hilary of Poitiers: "Upon this rock, then, of the confession is the building of the Church, through this faith are the 'gates of hell' unavailing against her. This faith has the keys of the kingdom of heaven." (*De Trinitate*, VI.)

Ambrose of Milan: "Faith, therefore, is the foundation of the Church, for not of the flesh of Peter, but of his faith, was it said that 'the gates of hell shall not prevail against it'; but the confession vanquished hell." (*De Incarnatione*, IV and V.)

John Chrysostom: ". . . And I say to thee that thou art Peter, and upon this rock I will build My Church, that is, on the faith of the confession." (*On Matt. 16.*)

Augustine of Hippo: "Upon this rock, therefore, He says, which thou hast confessed, 'I will build My Church.' The rock was Christ, upon which foundation Peter also himself was built. 'For other foundation can no man lay but that which is laid, which is Christ Jesus.'" (*Tract 124.*)

Leo I, Pope: "Christ says: Upon this strength I will raise up an everlasting temple, and the height of My Church, which shall reach to heaven, shall rise on the firmness of this faith. This confession the gates of hell shall not hold; the bonds of death shall not bind; for this word is the word of life." (*Sermo IV in Natal, Ordin.*) This is an interesting quotation, because Leo, who was Roman bishop in the middle of the fifth century, actually laid the foundations of the medieval Papacy.

Gelasius, Pope: "The gates of hell shall never prevail against the confession of the blessed Peter." (*Epistula I. Euphem. Labbé*, IV.)

These quotations are sufficient to demonstrate that the great leaders of the Church in the first six centuries of the Christian era did not accept the interpretation that Peter himself was the "rock," but rather the interpretation which the Lutheran Church, as well as the Protestant Churches and the Eastern Orthodox Churches generally hold, namely, that the "rock" upon which the Church is built is the objective faith in Jesus Christ, the Son of the living God. Thus Christ is the Rock, the Foundation, the God-Man, and on Him, and on faith in Him, stands the Church. It will continue to stand and be built on Him, strong and immovable, the same yesterday, today, and forever; and the gates of hell, however powerful they may become and whatever form they may take, shall not prevail against the Church! W. G. P.

Home in a Village of Non-Caste People

"Which Is His Body"

By MEINERT H. GRUMM
Missionary

Vignettes of Mission Work in India

II

The catechist alighted from his cycle and progressed by stages from the hot Indian sun to the broad shady veranda of the missionary's bungalow and then, in answer to a voice from within, to the dim coolness—comparatively speaking—of the study. The missionary, busy at his littered desk, motioned him to a chair while he finished a letter on the typewriter. Something approaching a sigh of relief escaped from the missionary as he affixed the stamp and added the letter to an already considerable stack of mail.

How different it was from the romantic dreams he had before coming out to India, dreams in which he saw himself wandering day after day from one picturesque village to another and stopping from time to time to talk to groups of gravely listening hearers. He did some of that, of course, but lately the pressure of other work had cut his village visits, except for Sunday services, down to a minimum. Desk work, reports and accounts, conferences and committee meetings, sermon study with his catechists, meetings with his teachers, and a daily schedule of classes in the teachers' training school left little time for "missionary" work. But it was just as well, he decided, as he looked up at the clean-cut face across the d John Sundram was one of the young who had helped to consume all t hours at school which were lost to villages. But it was a good investm More and more trained teachers, catech and pastors were being turned out. An was these men who were now spread out into all parts of the established vi yard and bringing new areas under cu vation.

"Well, John, what's new in our this week?" he asked.

John, he noticed, apparently had so thing of more than usual interest to rep but the catechist bided his time and be to report on his usual weekly activities services, catechumen and confirmation struction, and house visits. The attenda at both his Sunday services had been p because so many people had been plowing and sowing after the good t day rain. But it had been good to backsliding Isaac in church again a so many seemingly fruit admonitions. Many of children had contracted s eyes with the advent of bothersome eyeflies, and teachers were asking for m icine. The confirmation c in Puthur was progress rapidly, but he had to cha the hour to eight in the e ning because almost all boys and girls were busy the fields till then. It m a big difference to get a gr of young people for instruct most of whom had finis the five years in our vill school. The four families Battur recently baptized, were being prepared for co municant membership, were coming r ularly, although the women are stil little shy about taking an active part the class with the men.

"How about Periakulam?" asked missionary. This was a village near of the established congregations wher typical group, made up mostly of yo men, was studying for Baptism. They been gathered together, after a series outpreaching meetings in the village, the teacher in the adjoining village, besides their catechumen lessons with catechist they were also studying read and writing in night classes with teacher.

"They are still as enthusiastic as ev said the catechist, "but Perumal stopped coming ever since you refuse give him a ten-rupee loan for his sist wedding. And Chinnaswami told me his family is putting pressure on hin stop coming because the upper-c people for whom his father works h been threatening all kinds of things."

"So it's beginning already; the s old story. There's nothing new in mis work, is there, John — except the peop

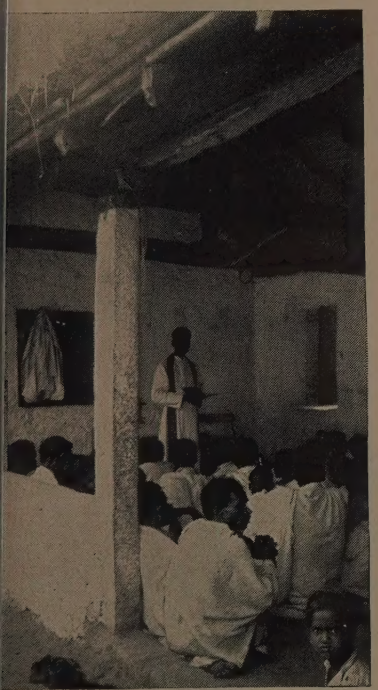
"That's very true, sir. Then ther one more thing. They talked to me other night about having their own ch in the village."

The missionary smiled. "I was w dering how long it would take them reach that point. They all want t own little building. But I suppose natural, for every little village has its

Hindu temple. Have they collected money among themselves yet?"

Only about three rupees. But they promised to give a regular monthly tribution. It will come to about two a half rupees."

All right. The Battur and Paracheri le have been repaying on their loans;



Service at Puttur Near Ambur
Preaching: The Rev. P. Jesudoss

there's a little money available. You l them that as soon as they get together rupees, I'll let them have forty rupees. u might announce it to them by having little lesson on the text: 'To him that th shall be given.'"

"Very good, sir, they will be grateful."

"Anything else this week?" asked the ssionary.

The catechist tried to appear quite sual. He had learned from experience at runaway enthusiasm was quickly used by this missionary. "You know jamanickam, who moved away from evapuram last year to Mettur. I went visit him this week, and he told me at some of his relatives and a number others wanted to become Christians. went there that night and again two ghts later, and three families and a mber of young men gathered together d asked whether we would come and ach them. There were twenty-eight ople who gave their names."

So that was what John had been saving till last. The missionary was pleasantly rprised, for he had never even been to e village. But first the cold water. ery interesting. But I suppose you quired why they want to become Chris-ns. Do they want a school there, or ve they some trouble with the caste ople and want our support?"

The catechist laughed. "I knew you ould ask that right away. No, I talked ith Rajamanickam privately, and I talked very plainly to them, and I think they are sincere. They said that Rajamanickam had often talked to them, and they had distant relatives in another village who had become Christians, and they had decided that this was a 'good way.'"

"Well, we can't take much credit for it, can we, John? Rajamanickam did our mission work for us. Do you think you can handle it?"

"Oh, yes, we must. I still have Monday night free, and if Teacher Jesudoss can help out a little with teaching the memory work and Christian lyrics, we can take care of them right away."

"Good. You arrange it, and I'll come out with you next Monday night."

After the catechist left, the missionary sat quiet for a long time. A fine missionary, he reflected, who sits at his desk and waits for converts to come to him. But it was happening, wasn't it? And why not? Was he here to continue indefinitely making individual converts, or was he here to help plant the Church? And if it was a Church which was planted, it was the body of Christ, a living organism, and that meant a self-propagating body. And that was what was happening. Illiterate Rajamanickam, a humble member of that glorious body, and many other Rajamanickams were beginning to carry on the divine work which another part of the Church had begun. The plant had taken root, and the flowers were beginning to appear.

Farm Leaders Report on Europe

A group of 26 farm leaders left Des Moines, Iowa, by plane Sept. 1 and landed in London. Mr. Anton Heitshusen, a member of St. Paul's Church, Williamsburg, Iowa, has supplied our publicity office with an interesting report bearing on conditions in England and on the Continent.

Mr. Heitshusen's opinion is that England is far ahead of us in soil conservation. He was amazed at seeing different methods of soil conservation employed in a country as small as England. He was also impressed by the devastating blows of war seen in London, where, for example, whole areas, especially around the docks, were completely wiped out.

In all the countries visited food was the hardest to obtain in England. In other places the exorbitant prices (the result of black market practices) would buy a satisfactory meal for 4 to 6 dollars, but in England food was difficult to secure even at a premium.

Mr. Heitshusen spent five days in Paris, where he visited ten farms near by. He went to Le Havre, where some farms were completely destroyed by the ravages of war. Oddly enough, more women were seen working in the fields of France than in England. Otherwise it seems that the French people get along fairly well on the short rations and are able to assist themselves much better than in other countries that were visited.

After a trip through Switzerland and Luxembourg, Mr. Heitshusen went to Frankfort, Germany. Here he visited with friends, a Mr. and Mrs. Friedrich Scharinghausen. This family of six lived in three lower rooms of their five-room house. The upper rooms, each 14×14, housed Polish refugees. A man and wife and fifteen-year-old son lived in one room, and four widows occupied the other room. Every house in the various villages of that part of Germany were required to accept some refugee who had left Poland. In most cases these refugees (Displaced Persons) arrived without any belongings except the clothing that they wore and are a tremendous burden to the already needy communities.

In the British Zone of Occupation, at Drye, near Bremen, Mr. Heitshusen found similar situations that showed very clearly

Some Iowa Farmers Inspecting European Farm Implements
Mr. A. Heitshusen, a member of our Church, is at extreme left, taking notes

that Germany above all other nations in Europe was most devastated and in dire need of help and assistance.

The Situation in Germany

Mr. Heitshusen was unhesitating in his assertion that the food situation in Germany is deplorable and that unless help is forthcoming, thousands will starve. He spent three days with a typical family, in which time he had the opportunity to see and realize the situation firsthand. The family breakfast ration, for example, which they dared not exceed, consisted of two slices of heavy bread, which smelled like silage, and one cup of coffee substitute, an unsatisfactory concoction. This coffee was swallowed minus cream and sugar. The noon meal of this family usually was a thin watery soup made of potatoes and cabbage leaves, without any fat of any kind. If soup was not made, the family ate plain boiled potatoes without any butter or gravy of any kind. What was left over furnished the evening meal.

This particular family had one cow, one hog, one sheep, and six hens. Although this sounds fairly prosperous, it must be considered that the milk is weighed and tested once a week. The two boys of the family are allowed ½ pint each per day. The rest must be sold and distributed to city dwellers. The family was allowed to keep twenty per cent of the butchered hog, which must first be weighed by an official of the government. The rest must be sold. Twenty per cent of the fleece from the sheep may be kept, cleaned, carded, spun, and made into socks. The rest must be sold. They must deliver forty eggs from each hen per year for sale. This doesn't sound like a large quantity until you realize that due to poor feeding and little grain the hens barely make their quota of eggs. The result is, the family gets little, if any, egg supply. Cows used in the field as work animals are the regular milk cows. It can be realized that under these conditions the animals will not respond with quality products.

Visit to the Relief Offices

A few days after his return from Europe, Mr. Heitshusen visited the relief offices of the Missouri Synod in St. Louis. After various tours of inspection of the warehouse and packing plant, he commented on the fact that fats are desperately needed, particularly in Germany. He was very pleased to see our large stock of food items, particularly flour, fats, rice, sugar, and milk, and was sure that these items would be received with tears of gratitude. He continued that it is impossible to realize what the relief work of our Church and other groups means to these people that are left to another winter with little hope and help in sight.

Although Mr. Heitshusen enjoyed his trip to Europe and found it very enlightening, he stated that he did not care to return again, since some of the sights witnessed were too heartbreaking. One such instance was the frail, pitifully thin woman who took her two sons, about six and eight, to the school at Wiesbaden. Mr. Heitshusen watched her as she took out a comb, tidied their hair, straightened their collars, and handed them a very small apple for their lunch. It was evident that she had been depriving herself of necessary food to give some to her children. At noontime Mr. Heitshusen went into the school and saw the Child-Feeding program, towards which our Church has contributed so much, in operation. It was a joy and delight to behold youngsters eating the only decent meal they get each day.

The huge stock of clothing, which is constantly being sent to Europe by our warehouse, also impressed Mr. Heitshusen. He said that such gifts are highly appreciated. Old clothing, which we think unfit for use by us, is cherished by the European people. Needles and thread also add a real joy, since such items are not to be had on the open market. Shoes are always in demand, and when he saw a part of the recent 6,000 pairs shipped to Europe, Mr. Heitshusen exclaimed that it would certainly help provide some of Europe with better shoes than those commonly seen on the streets. Usually people who cannot afford to buy the little leather for a shoe sole, walk about on sabots, made of a flat piece of Linden tree slab, ½×¾ inch thick, fastened by means of thongs.

Mr. Heitshusen could not emphasize sufficiently what a glorious work our Church is doing for Europe and what a boon our many gifts are to the starved abroad. "One trip across like mine," he said, "would convince anyone that Germany's need is desperate and that we must help now, before it is too late."

E. W. G.

supplying information, studies, and oth helpful materials on the Church and youth and on the problems and opp tunities of this relationship today; to m these studies available for pastors' a teachers' conferences, for special Christ Growth Conferences in circuits, zon cities, and in the individual congregati with specific program suggestions for e of these different type of conferences.

The *Wheat Ridge Foundation* receiv considerable attention at the conferenc It was pointed out that the Foundat is an expansion of the former Wheat Ric Association, covering a much larger fi than the Sanatorium itself. A Board Directors of 21 pastors and laymen h been chosen to administer the work of t Foundation. Under this Board are t committees — The Lutheran Sanatori Committee, which operates the Sanatoriu at Wheat Ridge; and the Medical Soc Service Committee, which administers t program of medical social service in larg Lutheran communities where the incider of tuberculosis is high. The plan includ the establishment of field offices in pop lous Lutheran centers, where well-train consecrated medical social workers will

Lutheran Youth Conference, Palmer House, Chicago, Ill., Jan. 23—24, 1948

Youth on the March

If recent meetings held relative to youth work in our Church are any indication, much may be expected of our young people in the future.

Representatives of our synodical District Young People's Committees met in the Palmer House, Chicago, on Jan. 23 and jointly with the Walther League District Presidents on Jan. 24 and 25 to lay plans for the future of our youth work.

Addressing the combined group, the President of Synod, Dr. J. W. Behnken, issued a challenge for more intensive and concentrated youth work.

Highlighting the business session of the combined group was the adoption of a proposal by the Board for Young People's Work and the Walther League for *Christian Growth Conferences.* The purpose of such a movement is to achieve a coordinated promotion of the youth cause of the Church among all interested agencies and organizations, boards, and committees; to summon the total resources of the Church in meeting the religious needs of our young people; to assist parents, pastors, teachers, and all youth workers by stationed to assist the local pastors those situations in which emotional a environmental problems may be affecti the medical treatment of a parishioner.

A system of voluntary, proportiona giving will now be the system of collecti funds to carry on the Walther League pr gram. This supplants the former syste of assessment of dues. This system w provide a new opportunity for our you to support the youth program on t Scriptural basis of "giving to the Lord the Lord has prospered him."

Other important essays and lectur presented to the Young People's Co ference were "Training People in You Work," Prof. O. H. Theiss; "A You Guidance Program in the Congregation Mr. Eugene Burger; "What are We Tryi to Accomplish in Our Summer Camps Mr. W. F. Weiherman; "Practical A proaches to Youth Work in the Congr gation," Mr. Brownell McGrew; "Int grating the Youth Program with the Wo of the Church at Large," Rev. W. G. P lack, Jr.; "Areas of Co-operation Betwe Youth Committees and the Walth League," Mr. Wm. Zeiter.

As a fitting climax to an excelle conference the members present attend a testimonial dinner at St. Luke's Churc honoring Mr. W. F. "Chief" Weiherma who has now completed twenty years service as an executive of the Walth League.

St. Louis PAUL W. JABKER

ion Service and Roll Call

ord to Our Youth Organizations

PASTOR:

deepest appreciation of your pa- in teaching us the Word of God, e may grow in our faith in our that we may have a better under- g of His holy Word, and that we come better workers in God's King- Sincerely yours, The Confirmation

PASTOR:

m indeed grateful for the privilege ing been a member of the adult ecently confirmed. Your patience oughtfulness during our many eve- together are certainly appreciated, wish you God's continued blessing. ly yours, N. N., a member of the lass."

such letters of appreciation, signed the members of the confirmation r sent to the pastor by individuals, f appreciation are often attached, further evidence of the sincere ulness of confirmands for the in- on in the great truths of God's

ny friendships are formed which ue through life. Classes like to have ns. When class members become ted from each other and do not see ther for a long time, they enjoy the g of the other members of the class. ustom pleasing to God, it surely is, congregations arrange for reunion s and roll calls of confirmation on Palm Sunday evening, on Pente- n May 23, or at another time suitable congregation.

you have not conducted such a re- service or roll call, you might pro- omething like this:

quest the congregation to authorize union service and roll call;

quest the pastor to appoint captains h class to be invited, perhaps the n classes, also the 25th, the 50th; vide letters of invitation, obtain the ists from the church record, and re- the class captains to mail these ions;

a meeting of the class captains, dis- he project carefully, and urge them low up their letters with telephone nd personal visits;

range the order of worship with the ;

rhaps the Walther League societies be willing to sponsor the entire t and to arrange for a social hour, refreshments, after the reunion e.

ass captains can check the attendance eir classes and return the report to erson in charge;

sentees can then be followed up and rful efforts be made to re-integrate who have lost their interest in re- into the worship and work of the egation.

rhaps the Walther League societies d be willing to sponsor a reception for hildren's confirmation class, and the club for the adult class.

r detailed helps see the *Workers terly*, published by the Walther ue, 875 N. Dearborn St., Chicago 10, anuary, 1948, issue, pages 10—12, or nt SM-4.

It is important to plan and to make preparations early. May God again bless all efforts for the reunion services and roll calls of 1948.

CLARENCE PETERS, *Chairman*
Board for Young People's Work

Committee on Doctrinal Unity Resumes Activities

The Committee on Doctrinal Unity, authorized by Synod's resolution adopted at the Centennial Convention in Chicago and appointed pursuant to this resolution by President Behnken in consultation with the Vice-Presidents of Synod, held its first meeting of the current triennium Friday, Jan. 9, at Concordia Seminary, St. Louis. All the members of the former committee were reappointed. The committee continued in office its former chairman, Dr. W. Arndt, and the writer of this article.

The committee consists of three professors, three pastors, and two laymen: Dr. W. Arndt and Dr. J. H. C. Fritz of St. Louis; Prof. W. A. Baepler of Springfield; Pastor H. W. Jurgens, Leavenworth, Kans.; Pastor George J. Meyer, Bristol, Conn.; the undersigned; Mr. Herbert W. Knopp, Nashville, Tenn.; and Mr. John Wegner, Kirkwood, Mo. Dr. Behnken attended the meeting, but the two laymen were unable to be present.

At the first meeting after Synod's Centennial Convention the committee reminded itself of Synod's resolutions and instructions, being especially mindful of Synod's declaration, *Proceedings*, page 501, that though progress had been reported from some areas of Synod, and Synod rejoiced over any progress that under the blessing of God had been achieved, yet full agreement in doctrine and practice between our Synod and the American Lutheran Church had not been reached, and that Synod therefore was not ready at this time to enter into fellowship with the American Lutheran Church.

The committee was also mindful of Synod's resolution, *Proceedings*, pages 510 and 511, that the 1938 Resolutions shall no longer be considered as a basis for the purpose of establishing fellowship with the American Lutheran Church, that Synod, however, expressed its sincere desire that true Scriptural unity with the American Lutheran Church and with other Lutheran bodies may be achieved.

The committee was mindful of Synod's resolution, *Proceedings*, page 476, that our Synod solemnly reaffirms its unwavering loyalty to the Scriptures as the inspired and inerrant Word of God and the only norm and rule of faith and life, and the Confessions of the Lutheran Church as the correct exposition of the doctrines of the Scriptures, and that our Synod declares the Brief Statement to be the correct expression of its doctrinal position.

Mindful of these resolutions of Synod, the Committee on Doctrinal Unity took to heart Synod's instructions to continue discussions with the American Lutheran Church on a soundly Scriptural basis, using the Brief Statement and such other documents as are already in existence or as it may be necessary to formulate. The committee realizes that true unity cannot be established by social intercourse and joint endeavors attended by a disregard of existing differences, but only by the removal of such differences and by full agreement in doctrine and practice on the basis of the Scriptures and the Confessions.

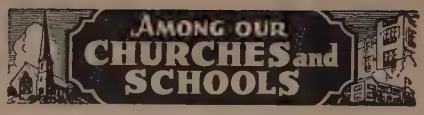
The Committee on Doctrinal Unity proceeded to put into effect Synod's resolution and invited the Fellowship Committee of the American Lutheran Church to a meeting immediately after Easter.

F. H. BRUNN, *Secretary*
Committee on Doctrinal Unity
Rockford, Ill., Jan. 19, 1948

From a Pocket Notebook

"Lutheran High Schools — A Challenge of the Second Century" is the title of a beautifully designed folder gotten up by our synodical Board for Parish Education. The goal: "A Lutheran High School in Your Community." . . . Someone asks in the Question Box of the *Lutheran Standard* of Jan. 31: "Upon entering a pew at a church service should the person sitting next to the aisle move over, or should he expect the person entering to crowd past him?" The answer given in the column below is this: "The answer to your question is self-evident. It is certainly discourteous for a person to plant himself in a pew next to the aisle, as though he had a special right to that place, and then make others press by him and stumble over his feet in order to get into the pew." This starts the question all over again. We thought the early churchgoer should have the place where he can see the minister and rest his elbow. . . . Since this is a very large Synod, I am not going to say that Salem Church, Farrar, Mo. (it is in Perry County), holds the record for church attendance, but here it is: With a membership of 355 communicants, the attendance was on 52 Sunday services an average of 392; for all services, holidays, Advent, Lent, and funerals, the average was 367. On another page of the parish bulletin we find the note that "nearly every one of our members renewed a subscription to either *Der Lutheraner* or LUTHERAN WITNESS and in many cases to both, and thus we have a total of 111 subscriptions." . . . The Rev. W. C. Birkner, Executive Secretary of the Central District, has something to say about "stewardship of the tongue." By this stewardship he means the duty that we "ascertain the facts before making rash statements." He cites the statement: "Synod is 'swimming in money'" and counters by saying: "Synod has enough unmarked reserve funds to continue in business *for fourteen weeks* if contributions cease." . . . The *Cavalcade* is a magazine published for the Army post at Carlisle, Pa. A recent issue showed a picture of the editors of the Army magazine *The Chaplain's Hour*. Among the editors are three Lutherans, two of the Missouri Synod (Dr. Piepkorn and Dr. Scharlemann) and one of the Norwegian Lutheran Church, who is at the same time School Commandant, Gynther Storaasli. The school referred to is the National Chaplains' School, conducted at the Carlisle Barracks. . . . Up in Shelton, Wash. — and you have no idea how far Washington is from our "centers" like Milwaukee, Chicago, St. Louis — the local paper records the payment of an old debt contracted by a Mrs. Lee with a gentleman who died 25 years ago. A granddaughter of the man was still living, and Mrs. Lee decided

that to pay back the money to his living relatives would be the best way to return the favor he had extended. Notice was taken of the act by the Hollywood "Breakfast King," Tom Breneman, on his Blue Network show. Mrs. Lee was received as a member of our Mount Olive Church last spring. . . . Heavy black headlines said in the Associated Press papers Jan. 6: "Israelites Didn't Cross Red Sea in Egypt Flight, Expedition Finds." Reading the news item dated Cairo, we find that an American expedition of archaeologists places the Exodus in the Bitter Lakes area — known to archaeologists for the past hundred years as one of the possible locations of the crossing. . . . Our Southern California people are publishing a little magazine in the interest of the Southern California Lutheran Hour, a broadcast originating in our congregations, featuring a program on Friday evenings, "The Church Views the News" (by Rev. Geo. F. Witte, and more recently by the Rev. E. H. Kreidt). The Rev. Norbert Mueller has served as Christian Counselor for people writing in to the station, and the report before us says that his work in that capacity "has been outstanding." . . . Mount Olive Church in Milwaukee (the Rev. H. G. Brueggemann, pastor) is broadcasting its regular Sunday morning service over Radio Station WEMP. Among the people on the weekly mailing list receiving all radio sermons is a rancher in Homer, Alaska, who uses the radio sermons in devotions he conducts for his neighbors. Carrying out a bequest of the late Mrs. Marie Boedecker, $1,000 is to be used in behalf of the Mount Olive broadcast in sending the *Lutheran Hymnal* to the radio listeners. Chairman of the radio committee for the congregation is Mr. A. J. Beyer. G.



Annual Conference of District Directors of Lutheran Parish Education

The District educational leaders of Synod met for their annual Educational Conference on January 6 to 8, 1948, at Concordia Publishing House. Formerly this conference had been called the "Superintendents' Conference," emphasizing the fact that these men were superintendents of Christian day schools. When roll call was made of the thirty members present, the various titles indicated that the whole realm of Christian education in a congregation has now been assigned to these educational leaders. Some of these leaders are known as Counselors in Christian Education, Secretary of Christian Education, Executive Secretary of Christian Education, and the like.

The meetings were under the able leadership of the Rev. H. J. Boettcher, from the Minnesota District. Thirteen Districts of Synod and various educational boards and synodical institutions of higher learning were represented at this gathering. Superintendent W. J. Gernand of the Central District, one of the veterans of these conferences, was unable to attend because of temporary teaching work in Cleveland, Ohio, in order to keep a school in opera Thus the teacher shortage was ke felt at the conference.

The specific objectives of our cational agencies were reviewed i first two days of the conference. topics concerned themselves with pulpit, confirmation instructions, elementary school, the Sunday sc other part-time Christian educ agencies, the Lutheran high schoo Bible classes, young people's soci and adult organizations in the co gations. These specific objectives viewed in the light of the realiz that the Church must influence world or the world will influence Church.

One speaker relayed a very ti quotation of a Communist leader said: "We teach and train our follo so completely and thoroughly that swear by our system." "If Comm leaders seeking world domination destruction are so keenly awar their objectives," said the spe "must not we Christians be 'about Father's business' with even gr zeal?"

These educational leaders expre the opinion that the Christian school is being recognized within circles and other Christian circle the best agency for giving the ch complete training. This reawake of appreciation for the Christian school is responsible for many sc being reopened or opened within circles and in other Christian den inations. ERNEST E. HEUE

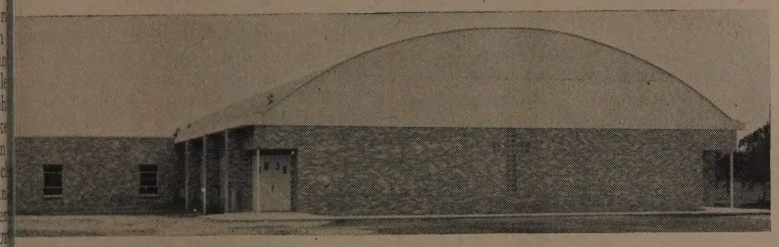
Annual Conference of District Directors of Lutheran Parish Education

Seated, from left to right: Dr. A. G. Merkens, Northern Illinois District; Dr. A. W. Brustat, Atlantic District; Mr. H. F. Bade, Western District; Mr. E. W. Haack, Michigan District; Mr. A. C. Stellhorn, Secretary of Schools; Rev. H. J. Boettcher (Chairman of the Conference); Minnesota District; Mr. A. L. Miller, Executive Secretary, Board for Parish Education; Mr. B. Schumacher, South Wisconsin District; Rev. H. H. Koppelmann, Central Illinois District; Mr. E. Charles Mueller, Nebraska District. Standing, from left to right: Prof. Mark Steege, Springfield Seminary; Mr. A. H. Kramer, Northern Illinois District; Mr. L. J. Dierker, Western District; Dr. L. J. Bickel, Concordia Teachers College, Seward; Mr. Wm. A. Kramer, Editor School Materials; Rev. E. H. Bohrer, North Dakota District; Rev. A. C. Mueller, Sunday Sc Editor; Rev. O. E. Feucht, Secretary Adult Education; Dr. A. V. Ma Concordia Teachers College, River Forest; Rev. E. E. Heuer, Ea District, Mr. A. W. Gross, Editor Part-Time Materials; Rev. R. C. H Michigan District; Dr. J. M. Weidenschilling, Editor *Junior Bible dent;* Rev. Paul Barth, Station KFUO; Mr. A. L. Amt, North Wisco District. (Mr. S. J. Roth, Michigan District; Prof. Martin Neeb, Ex tive Secretary of the Board for Higher Education; Prof. A. C. B St. Louis Seminary, and Dr. Paul Bretscher, chairman of the Board Parish Education, were absent when this picture was taken).

Area Council

e Council of Lutheran Churches, r Alton area, was organized a go last December. It now in- five organized congregations wo mission groups: Trinity and h of Alton, Emmaus of Dorsey, f Bethalto, and St. Paul's of Wood Berea (Negro) of Alton, and ottage Hills Lutheran Mission. 1,200 communicants are repre-. It has a regular constitution, ved by all participating congre-s. Its finances are supplied by l voluntary subscriptions by the er congregations to the C. L. C. ry.

ring 1947 the Council sponsored ive newspaper advertising on of our Lutheran Church here, es of Summer Sunday Evening or Services, Co-ordinated Daily on Bible Schools, with publicity, mass Reformation service in the High School Auditorium. Chief tem for study on the 1948 agenda L. C. business is the proposal for



Memorial Gym and Student Activity Building, Concordia College, Austin, Tex.
Just dedicated, this building has utility written all over it. The cost $60,000.00

ral Lutheran parochial school for rea, which has none at all now. hoping strongly.

WILLIAM E. WESSLER

cation at Austin, Texas

e dedication of the Physical ation and Student Activity Build- f our Concordia at Austin, Tex., place on Jan. 18.

e Rev. R. Wiederaenders, a mem- of Concordia's first graduating delivered the dedicatory ad- The Rev. E. A. Heckmann, dent of the Texas District, and . P. Studtmann, president of Con- , served as chaplains for the e.

ilt of brick and hollow tile, the 0 structure contains a full-sized tball court as well as two cross s, a stage, student lounge, can- storage space, athletic director's and six piano practice rooms.

ected as a memorial to the young of the Texas District who died in l War II, the building was con- ed with $35,000 contributed by District Lutherans and a $25,000 ly granted from the Centennial koffering. GEORGE J. BETO

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

The Rev. Henry Frederick Hellmann (d. Oct. 10, 1947), born at Buer, near Osnabrueck, Germany, on May 25, 1877, came to America in 1893, and entered Concordia Seminary, Springfield, where he was graduated in 1903.

His pastorates were at Vernon, William Penn, and Lexington, Tex., Spring Valley, Kans., and Wellston and Selman, Okla.

He was married to Lisette Wedekind of Norborne, Mo., on July 29, 1903. The Lord blessed the union with seven children. One daughter preceded the father in death. He is survived by his widow, two sons, four daughters, and eleven grandchildren.

After a few weeks of weakness he fell asleep in Jesus. Upon his request the undersigned delivered the funeral address on 1 Tim. 1:15. Burial took place on Oct. 14 at Norman, Okla. The Rev. Luther Streufert of Oklahoma City officiated at the grave. H. A. STROEBEL

The Rev. John Neeb (d. Oct. 31, 1947) was born on May 15, 1872, at Hampstead, Perth County, Ontario, Can., the fifth child of Henry Neeb and his wife, Mary, nee Raehling, in a family of ten. After completing high school, he entered our Springfield seminary, graduating in 1895, and was ordained and installed on Sept. 15 of that year at Detroit Lakes, Minn.

In 1896 he was united in marriage to Lydia Rohfrietsch. Five children were born to this union.

He served, besides the parishes in Minnesota, the following charges: Augsburg and Silver Lake, Ontario; Rhineland, Ont., North East, Pa., Springville, N. Y. He did much pioneer work in New Ontario and founded mission stations along the line from North Bay to Cochrane, Ontario. The remarkable achievements of the departed in his last years at Springville, N. Y., testify to the devotion, zeal, and abilities with which he so humbly and energetically served in all his parishes.

On Sept. 28, 1941, he preached his farewell sermon and then removed to Detroit, Mich., where he affiliated with Holy Cross Church of that city and where, as long as his health permitted, he took an active part in congregational affairs. After confinement to his home for about a year, the Lord called him to his heavenly rest on Reformation Day, 1947. Simple rites were held at Holy Cross Church, Detroit, the undersigned delivering the sermon on his confirmation text. His earthly remains lie buried at Pastor's Point in Glen Eden Memorial Park, Detroit. He had reached the age of 75 years, leaving as survivors his wife, three sons, two of whom are serving in the ministry of our Church, Victor of East Aurora, N. Y., and Martin John, Executive Secretary of Synod's Board for Higher Education, two daughters, six grandchildren, and one great-grandchild. A. W. BORN

The Rev. Louis Nuechterlein (d. Jan. 16, 1948), born in Frankenmuth, Mich., Sept. 9, 1881, son of George and Margaret (nee Herzog) Nuechterlein. He studied at Concordia College, Fort Wayne, Ind., and at Concordia Seminary, St. Louis, where he graduated in 1904. He served at Three Rivers, Mich., for seven years. In 1911 he was called as pastor to Trinity Church in St. Joseph, Mich. He served this congregation until the time of his death.

During his many years of service to the Church he was active in the affairs of Synod as well as in the Michigan District. He served for 14 years on the Michigan Mission Board, was Michigan's representative for Foreign Missions in the Missouri Synod, Visitor of the St. Joseph Circuit, member of the Board of Directors of Valparaiso University, member of the Board of Electors of Concordia, Milwaukee, and a regular contributor to *Michigan Lutheran*. He was recognized throughout Synod as a leader in Christian education and filled scores of engagements as guest speaker at notable meetings and conferences in other cities and States. During World War II he was elected to the Army and Navy Commission and served as Army Chaplain in the many German Prison Camps throughout southwestern Michigan.

On June 20, 1906, he married Lillian Rupprecht of Frankenmuth. This union was blessed with one son and four daughters. His wife preceded him in death in 1921. April 23, 1922, he married Gertrude Schacht of St. Joseph, and to this union was born one son and five daughters. He is survived by his widow, eleven children, and fourteen grandchildren.

He departed this life on Jan. 16, 1948, in Mercy Hospital, Benton Harbor, Mich., where he had been a patient for 3½ days. Numerous complications, as a result of many years of suffering from diabetes and heart ailment, caused his death. Monday, Jan. 19, his body was taken to Trinity Church at 10 A. M. to lie in state until the time of the services. During these hours organ music was provided by his younger son, Louis, Jr., while some 8,000 people of his congregation and community filed by his bier to pay their final tribute to their pastor and friend.

Funeral services began at 2:30 P. M. The German sermon was delivered by the Rev. Andrew Zeile of Saginaw, President of the Michigan District (Heb. 13:7). The Rev. F. A. Hertwig of Detroit, Third Vice-president of Synod, preached in English (2 Tim. 4:7-8). The Rev. A. R. Gallert, assistant to the deceased, acted as the liturgist and read the committal. Dr. J. W. Behnken expressed the sympathy of the entire Missouri Synod. Other representative speakers were the Rev. H. A. Ott, Bridgman, for the St. Joseph Circuit; the Rev. A. Zeile, on behalf of the Michigan District; Mr. S. J. Roth, Superintendent of Schools of the Michigan District for the teachers and pupils of the District; and

Dr. O. P. Kretzmann, President of Valparaiso University, on behalf of the faculty and students.

Over 200 pastors of Michigan, Indiana, and other States attended in a body, as did the church board, composed of 70 members. Mourners filled the large church, church basement, the halls and eight classrooms of the day school, which was especially wired with a loud-speaking system for the services. A. R. GALLERT

Teacher H. F. Paul Mueller, em. (died Jan. 10, 1948), born in Okawville, Ill., Feb. 11, 1875, son of Philipp and Carolina Mueller, was graduated from the Teachers' College at Addison, Ill., 1895. He served four years in Pittsburg, Kans.; for another four years in Altenburg, Perry County, Mo.; for 14 years at (Block) Paola, Kans.; and for 22 years at Linn, Kans. Failing health led to his retirement from active teaching in 1939. He then made his home at Paola, Kans., where death took him.

In 1897 he was united in marriage with Katharine Gerken. To this union three children were born. Otto, now pastor of Our Redeemer Church in Herington, Kans., another son, and one daughter, who died in infancy. An adopted daughter died in 1934. His wife preceded him in death, June 25, 1915.

April 22, 1920, he married Anna Viebrock. To this union four children were born, all of whom, with his widow, survive him.

Funeral services were held in Trinity Church, Jan. 13. The undersigned, his pastor, spoke on the basis of John 12:26. Interment was made in Trinity Cemetery.
O. C. J. KELLER

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Be of Good Courage. By E. J. Saleska. Concordia Publishing House, St. Louis 18, Mo. 20 cents.

If you know of someone who needs a word of encouragement or comfort, give him this little pamphlet of precious promises, cheering hymns, and comforting prayer. Through this gift a precious life may be saved and a soul rescued from despair. M. S. S.

Growing Up With Jesus. A Nursery Manual for Parents and Teachers. By A. C. Mueller. Concordia Publishing House, St. Louis, Mo., 1948. 166 pages. $2.50.

In this book the author shows to parents, teachers, and children how a growing child may benefit physically, mentally, and spiritually by living his life with Jesus. He speaks of making the right start, of proper environment, of Christian education. He shows how even the uneducated mother and father may help their children so that they may behold in their children the truth that "godliness is profitable unto all things, having promise of the life that now is and of that which is to come." The book repeatedly calls attention to the close connection between the body, mind, and soul. There are a number of helpful illustrations. In our opinion the language at times is more difficult than need be for a book of this kind, but these instances are rare. In general, those who understand the English of the newspaper will understand the language of this book.
M. S. S.

Music

The following choral compositions of J. S. Bach have been arranged and edited by Edwin Arthur Kraft.

O God, Thou Holy God (84281). SATB. Accompanied. 16 cents.

A simple arrangement of our "O God, Thou Faithful God."

O God, Thou Faithful God (84280). SATB. Accompanied. 16 cents.

Available also for SA (86073) at same price. We regret that this grand and comforting text was used; while it may well be used with the tune *What Is the World to Me?* Bach's accompaniment, one of his most interesting, is not well suited to this text. Accompaniment of moderate difficulty.

O Haste Thee, My Soul (86074). SA. Accompanied. 18 cents.

An exquisite duet of moderate difficulty. Aria from Cantata No. 124.

Lord of Life, and King All Glorious (89094). SSA. Accompanied. 15 cents.

Music originally written for *Liebster Gott, wann werd' ich sterben.* Text and tune well wedded to each other.

To My Jesus Do I Cling (89095). SSA. Accompanied. 20 cents.

This chorale tune deserves being better known in our circles. A beautiful accompaniment of moderate difficulty, which must be played well to be effective.

Iocundare Ierusalem (MP91). By Jean Mouton. Edited by Hans David. SATB. Unaccompanied. 30 cents.

An effective motet by a 16th century master. Latin text only. Distinctly polyphonic in character and will interest largely the conductors of concert and college choirs.

Rejoice in the Lord Alway (CM6308). By Henry Purcell. SATB. Accompanied. 15 cents.

Purcell's so-called "Bell Anthem" deserves being sung by the best of choirs. Not at all difficult.

My Redeemer Lives. An Easter Program. By William G. Kennell. Concordia Publishing House. Single copy, 7 cents, postpaid; dozen copies, 72 cents, plus postage; 100 copies, $5.00, plus postage.

We recommend this Easter program to our parishes. From a liturgical point of view the program is well arranged, the hymns are among our best, and the questions and answers are simple, logical, and in keeping with the balance of the program.
WALTER E. BUSZIN

Comfort Ye My People (89092). Aufdemberge. SSA. Unaccom 15 cents. Simple and good.

Concordia Recordings. Album L Valparaiso University Chorus. double 10-inch records. $7.50. lished by Concordia Pub House, St. Louis, Mo.

Our readers will welcome this of recordings by our Publishing It represents its first effort at rec choral music. The singing is by th paraiso University Chorus under t rection of Prof. Theo. Hoelty-Nickel platters are unbreakable plastic. T lections for the recordings, which originally sung for the Lutheran include the following outstanding ch "Savior, When in Dust to Thee"; "St Smitten, and Afflicted"; "Lord, Ke Steadfast"; "I Love Thy Kingdom, "All Glory Be to God on High"; God, We Praise Thy Name"; "Ris Soul, to Watch and Pray"; "Holy, Holy"; "Christ, the Life of All the Li "Let Me Be Thine Forever"; "Lord Christ, with Me Abide"; "I Hear Voice of Jesus Say."

The "Holy, Holy, Holy" is not the Trinitarian hymn by Reginald Hebe to the tune Nicaea, but is "Holy, Holy, Is the Lord on High" by Schubert. The rendition of these h by the Valparaiso Chorus is exc There is a fine blending of the four v and the enunciation and phrasing are as to make it possible to hear the con text word for word.

We heartily recommend this albu our people and express the hope th Publishing House will continue to pr albums of this type. Where our chu have public address systems over recordings can be played, an album o type is excellent for a 15-minute pro of sacred music before or after the c service. W. G.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

CANDIDATES

Ordained and Installed:

Goetze, C. Fred, in Ashburn Mission, Ch by J. W. Acker, 2. Sun. p. Epiph., Jan.

Luecke, Richard H., in Mt. Olive Congreg Chicago, by Geo. L. Luecke, 1. Sun. p. E Jan. 11.

Rosin, Wilbert, as professor of St. Paul's lege, Concordia, Mo., by O. E. Heilman, Sun., Feb. 1.

PASTORS

Commissioned:

Krueckeberg, G. A., in Zion Church, Has Nebr., by Pres. I. C. Heinicke, 2. Su Epiph., Jan. 18.

Installed:

Bauer, Frank J., in Immanuel Congreg Olean, N. Y., by E. Brusick, Sun. p. N Jan. 4.

Blanke, Hy., Jr., in Foster Place Mi Houston, Tex., by W. M. Schreiner, St N. Yr., Jan. 4.

Coyner, E. L., in St. John's Congregation, ington, Okla., by M. A. Baumann, 1. St Epiph., Jan. 11.

Danker, Frederick W., in Trinity Congreg near Bay City, Mich., by K. Rutledge, 1. p. Epiph., Jan. 11.

Eberbach, Fred, in Zion Congregation, Wa S. Dak., by F. Wessler, Sun. p. N. Yr., J

ert, *Roland P.*, in St. Peter's Congregation, nover, N. C., by C. O. Smith, 1. Sun. p. ph., Jan. 11.

, *A. W.*, in Concordia Congregation, Waloo, Iowa, by L. G. Schember, 1. Sun. p. ph., Jan. 11.

, *E. F.*, in Grace Congregation, Bronx, Y., by Pres. H. J. Rippe, Sept. Sun., 1. 25.

e, *W. W.*, in St. Paul's Congregation, Turk ke, Mich., by A. E. Krueger, Sept. Sun., 1. 25.

berg, *A. C.*, in Our Savior Congregation, ell, Nebr., by L. W. Heidemann, Sexa. n., Feb. 1.

, *Walter A.*, as assistant pastor in Epiphany ngregation, Eau Claire, Wis., by F. J. erth, 2. Sun. p. Epiph., Jan. 18.

, *R. B.*, in Peace Congregation, Trail, and Trinity Congregation, Fruitvale, B. C., n., by John F. Hennig, Sun. p. New Year, 1. 4.

en, *H. M.*, in Trinity Congregation, Valia, Ind., by Alvin A. Mueller, 1. Sun. p. iph., Jan. 11.

ts, *Theo.*, in Trinity Congregation, Port thur, Tex., by Arthur Rathjen, 2. Sun. p. iph., Jan. 18.

emeier, *Geo. W.*, in St. Michael's Congreion, Winchester, Tex., by H. A. Traugott, Sun. p. Epiph., Jan. 18.

chs, *Donald W.*, as assistant pastor in inity Congregation, Oregon City, Oreg., by G. Messerli, 2. Sun. p. Epiph., Jan. 18.

ger, *W. A.*, in Grace Congregation, Correll, nn., by Paul Gierke, Sun. p. N. Yr., Jan. 4.

p, *Earl F.*, in Immanuel Congregation, ovis, N. Mex., by H. C. Besel, 1. Sun. p. iph., Jan. 11.

Alfred E., in St. John's Congregation, iladelphia, by O. T. McRee, Sun. p. N. Yr., n. 4.

say, *Kenneth M.*, in Good Shepherd Congegation, Bellevue, Wash., by W. G. Weiss, Sun. p. Epiph., Jan. 11.

ng, *G. W.*, in Trinity Congregation, near aseca, Minn., by C. J. Gundermann, 1. Sun. Epiph., Jan. 11.

ee, *George*, in Emmanuel Congregation, mpton, Va., by Paul A. Plawin, Sept. Sun., n. 25.

ing, *G. E.*, in Mt. Calvary Congregation, gle Grove, Iowa, by L. Wittenburg, 1. Sun. Epiph., Jan. 11.

ann, *A. J.*, in Zion Congregation, Ander-a, Tex., by C. A. Heckmann, Sexa. Sun., b. 1.

schulte, *F. L.*, in Prince of Peace Congretion, St. Paul, Minn., by F. W. Janzow, pt. Sun., Jan. 25.

, *A.*, in Mt. Calvary Congregation, Miltona, nn., by K. S. Ansorge, 1. Sun. p. Epiph., n. 11.

el, *Robert J.*, as assistant pastor in St. ter's Congregation, Brooklyn, N. Y., by thur Brunn, Sun. p. N. Yr., Jan. 4.

e, *Rodney W.*, in First Lutheran Congrega-n, Wiota, Iowa, by Edwin H. Wiebel, Sexa. n., Feb. 1.

Walter V., Jr., in Holy Nativity Congretion, Arbutus, Md., by W. G. Polack, Jr., n. p. Christm., Dec. 28.

ler, *Wm. J.*, in Immanuel Congregation, ncoln, Nebr., by W. W. Koenig, Sun. p. N. ., Jan. 4.

hke, *H. G.*, in St. Paul's Congregation, Falls ty, Nebr., by R. H. Rosenkoetter, Sept. n., Jan. 25.

us, *Gerald*, in St. Peter's Congregation, ratford, Ont., by Pres. F. Malinsky, 1. Sun. Epiph., Jan. 11.

nidt, *Edgar P.*, in Zion Congregation, Detur, Ind., by K. E. Hofmann, 2. Sun. p. piph., Jan. 18.

denburg, *H. J.*, in St. John's Congregation, nerwood, Ohio, by O. G. Hebestreit, 2. Sun. Epiph., Jan. 18.

nke, *Herbert H.*, in First Lutheran Congretion, Strand, Iowa, by Fr. Kreutz, Jr., Sept. n., Jan. 25.

, *W. A.*, in Trinity Congregation, Glenood, Iowa, by G. W. Lobeck, 1. Sun. p. piph., Jan. 11.

nbauer, *H. L.*, in St. John's Congregation, hiting, Ind., by P. F. Goltermann, Sexa. n., Feb. 1.

ia, *Ludovit*, in Grace Congregation, Deln, Tex., by Alfred O. Rast, Sept. Sun., n. 25.

tphal, *J. R.*, in Immanuel Congregation, illett, Wis., by L. F. Schneider, 2. Sun. p. piph., Jan. 18.

ter, *Harold F.*, in Trinity Congregation, udson, Wis., by O. W. C., Boettcher, Sexa. un., Feb. 1.

tenburg, *E. L.*, in St. John's Congregation, ictor, Iowa, by R. G. Juengel, Sexa. Sun., eb. 1.

Zank, Lawrence K., in Grace Congregation, Monroe, Mich., by Herbert B. Fehner, 2. Sun. p. Epiph., Jan. 18.

TEACHERS

Bloch, Waldemar D., in Immanuel Congregation, Kingston, N. Y., by E. L. Witte, Sexa. Sun., Feb. 1.

Einspahr, M. H., in St. John's Congregation, Beaumont, Tex., by W. E. Meyer, 12. Sun. p. Tr., Aug. 24.

Jungkuntz, Paul A., in Lutheran High School, Milwaukee, Wis., by W. C. Meyer, 2. Sun. p. Epiph., Jan. 18.

Kuhlman, A. J., in Lutheran High School, Milwaukee, Wis., by W. C. Meyer, 2. Sun. p. Epiph., Jan. 18.

Nehring, R. H., in Zion Congregation, Pierce, Nebr., by M. F. Scheips, 1. Sun. p. Epiph., Jan. 11.

Rottmann, Cand. Gerhardt, in Trinity Congregation, Port Arthur, Tex., by Arthur Rathjen, 4. Adv. Sun., Dec. 21.

Schrieber, W., in Timothy Congregation, St. Louis, Mo., by Paul H. F. List, Sept. Sun., Jan. 25.

Witzke, Cand. Raymond, in Immanuel Congregation, Lakefield, Minn., by Martin G. Kirsch, 2. Sun. p. Epiph., Jan. 18.

Dedications

Austin, Tex. The new Memorial Physical Education and Student Activity Building of Lutheran Concordia College, 2. Sun. p. Epiph., Jan. 18.

Gladwin, Mich. The new organ of St. Paul's Congregation (H. F. Brietzke), 2. Adv. Sun., Dec. 7, 1947.

Kinston, N. C. The new church of Faith Congregation (Erwin H. Goltermann), Sept. Sun., Jan. 25.

Linn, Kans. The new school of Immanuel Congregation (W. A. Moose), 25. Sun. p. Tr., Nov. 23.

Litchfield, Ill. The new school of Zion Congregation (J. L. Strelow), Sun. p. New Year, Jan. 4.

Miltona, Minn. The new organ of St. Paul's Congregation (F. W. Meyer), 3. Adv. Sun., Dec. 14.

Anniversary

Amble, Mich. St. Peter's Congregation (A. E. Krueger), the 50th, 23. Sun. p. Tr., Nov. 9.

Cornerstone Laying

San Francisco, Calif. West Portal Congregation (A. H. Haake) for a new church, 20. Sun. p. Tr., Oct. 19.

Seattle, Wash. Beacon Congregation (R. R. Winkelmann) for a new church, 24. Sun. p. Tr., Nov. 16.

Available

Trinity Church, Hoyleton, Ill., will renovate its church interior during the coming summer months and is offering for sale its present church furniture: *altar, pulpit, baptismal font, pews*, and a 13-stop 2-manual tracker *organ*, complete with blower. For definite information write to Rev. R. L. Reith, Hoyleton, Ill.

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The Association of Lutheran High Schools

convenes March 12, 13 in conference at Luther Institute, Chicago. Major papers: 1. Sanctification and Its Implications for Christian Education: A. C. Mueller. 2. The Place of Biology in the Curriculum of a Lutheran High School: Walter G. Peters. 3. Panel: Lutheran High School Boards in Action: (a) In the Area of Staff Relations: E. F. Langrehr. (b) In the Area of Business Relations: J. A. Fleischli. (c) In the Area of Public Relations: J. J. Schelling. 4. The Functioning Library in a Lutheran High School: Virginia L. Aamodt. 5. Elements of an Accounting System for Lutheran High Schools: B. Freudenburg. — E. F. Sageborn, *Secretary*.

Changes of Address

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Bentrup, Edmund, Box 29, Port Orchard, Wash.
Beto, Prof. George J., Concordia College, Austin 22, Tex.
Buntrock, Orville A., 1312 General Luna St., Manila, P. I.
Chambers, John W., Ronan, Mont.
Craft, Victor, Waterford, Wis.
Du Brau, Richard T., 236 Willow St., Pacific Grove, Calif.
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Gabbert, Roland, R. 1, Conover, N. C.
Geiswinkler, F., 306 W. 17th St., South Sioux City, Nebr.
Giese, Elmer F., 2869 Bainbridge Ave., New York 58, N. Y.
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Herrmann, R., 801 De Mun Ave., St. Louis 5, Mo.
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Korris, Albert J., R. 1, Effingham, Ill.
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Malling, G. W., R. 2, Waseca, Minn.
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Mohlenhoff, W. H., 15 Rose Ave., Glen Cove, N. Y.
Moll, O. H., Box 134, Elkader, Iowa
Mueller, Theodore, 3031 N. 21st St., Milwaukee 6, Wis.
Niemann, A. J., Anderson, Tex.
Norden, Alvin J., R. 2, Box 1100, Fair Oaks, Calif.
Nutzmann, L. W., Box 60, Dow City, Iowa
Passow, E. M., Gen. Del., Walnut Creek, Calif.
Pennekamp, Chaplain V., 57th Fighter Grp., Fort Richardson, Alaska
Pera, Aug., Miltona, Minn.
Roschke, H. G., R. 4, Falls City, Nebr.
Rosenau, Robert, 1532 Carrington St., Janesville, Wis.
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Rothe, Norman, Box 257, Van Horne, Iowa
Rottmann, Hans (on furlough), 801 De Mun Ave., St. Louis 5, Mo.
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Trautmann, Karl H., 209 N. Pt. Crescent St., Bad Axe, Mich.
Vajda, L., 931 W. Main St., Denison, Tex.
Wilkins, Fred G., 212 West Front St., Buchanan, Mich.
Zank, L. K., 29 Sheridan Dr., Monroe, Mich.

Teachers

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Roedel, Louis, 32631 Utica Rd., Fraser, Mich.
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Witzke, Raymond, Lakefield, Minn.

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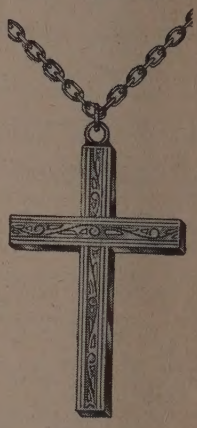

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